NATVRALL AND ARTIFICIAL DIRECtions for health, deriued from *the beſt Philoſophers, as* well moderne, as auncient.

By

William Vaughan, Maſter of *Artes, and ſtudent in the* Ciuill law.

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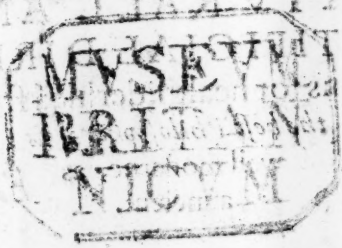
MVSEVM
BRITANNICVM

To the Right worſhipfull, his *louing ſiſter, the Ladie Margaret* Vaughan: health, happineſſe, and tranquillitie both of bodie and mind.

MAdame, when I had ferreted through euerie nooke of my Muſes poore treaſurie, to find ſome preſent worthy your acceptaunce, I coulde finde none ſo fitte, as this little Treatiſe of health, *whoſe happie continuance, with faire increaſe of yeares, and plenteous fruitfulneſſe, I haue euer wiſhed you; that as the dewe of heauen hath ſent forth the*

bud of your tender age, ſweete, vertuous and right worthie of the noble roote, from whence it ſprang: ſo the ſunne-ſhine of grace will ripen thoſe exeellent bloſſomes to perfection. The firſt occaſion, which made me fall into this kinde of ſtudie, was the neceſſarie regard of mine owne health. Neceſſarie I call it, in diuerſe reſpects. For when ſorrow and diſcontentment had almoſt dryed and ſtifled vp my vitall ſpirites (the reaſons whereof are not altogither to you vnknowne) and driuen me to this dolefull exigent, that I doubted which were better, either to be, as then I was, or not to be at all: at the laſt, Reaſon and Religion forced mee to take this courſe, leaſt deſpaire ſhould ouerwhelme the naturall and purer faculties of my ſoule. Now, ſince the length and proceſſe of time by fauour of the great Prince of Hiera-

chi

ies, hath somewhat enlarged and forti-
d my spirites, I haue sent you no other
ysicke, then what I my selfe applied: wi-
ing, that it may lie by you without occa-
n of vse, euen so long, that the leaues
ay lacke renewing, before you lacke
alth.

Whereto, although it may be, that some
ose and subtill headed petisogger may
ccept, yea, and sue my conceipt in the Ex-
equer of his owne opinion: in that I, pro-
sting faith to Iustinian, doe enter league
uth Galen; and studying the Ciuill law,
e vndertake to meddle with Naturall
d Artificiall experiments: yet my
ea shall bee drawne from a principall
axime in Nature, namely, that my
alth is of more consequence with me, then
y Clientes case, and my friendes beeing
ell more reioyceth me, then the worlds

being rich. But how can you doe amisse (deare sister) for whom such carefull parents, and such a circumspect husband, haue so carefullie and circumspectly prouided? How can you, for whom Nature, Fortune, and worship, haue (like vnto the Poets three Goddesses) reserued the golden ball: how can you, I say, want all health, and happinesse, which this earth affoordes? Nay, more, how is it possible, that you hauing made your selfe hitherto deare to God (as appeares by his wonderfull benefites on you bestowed) by your vertuous conuersation in the verie Aprill of your yeares, be without the sauing health of ioy and glorie from aboue? What Direction neede you to respect, that are entered the right path? Trulie, my praiers are, that you may proceed forward still in that way. but yet that you may bee long in going

both that I may long enioy part of your felicitie, and also that other Ladies of the like sympathie of naturall inclination may take president from your example.

But to let passe these things, and to come to the point. My onelie purpose and intent is, to request you (Madam) to patronize, and receiue with good liking this pamphlet of mine, fraught with Naturall and Artificial Directions: as vndertaken for the health of all, so especiallie consecrated vnto your sutable tuition and seruice in particular: not so much (I protest) in regard of anie your vrgent neede, through anie distemperature, which I know; as to prescribe vnto you a dietarie plat-forme, whereby you may keepe backe all such griefes, as might percase steale vpon you heareafter, before you be aware: withall assuring my selfe, that in the often reading

thereof, you ſhall get a treaſurie ſtored with pretious Margarites, Rubies, and Diamonds; and in the vſing of it, you ſhall find comfortable medicines, to prolong your life. Which the firſt and eternall Breather of life confirme and furniſh with religious ornaments, and neceſſarie complements therto belonging, while it remaineth in this earthlie mould; and after death make you partaker of thoſe triumphant and euerduring ioyes, which before the foundation of the world his Diuine Maieſtie hath preparedfor his Godlie and adopted children.

From Ieſus Colledge in Oxford, the firſt day of Aprill, Anno Domini. 1600.

Your louing Brother,

William Vaughan.

The Authour to his Booke.

SAile, Booke, the legate of a zealous minde,
(Compos'd by *Nature*, & *Art* Natures ape)
While at thy becke thou hast both tide and winde
That will transport thee to my Countries *Cape*.
Saile, little Booke, embarkt with furniture,
And to my sister be as *Palinure*.

O be a sure and true Sollicitour,
For her to plead at *Aesculapius* chaire:
Fetch thousands of *sub-pœnaes*, eu'rie houre,
Against such griefes, as might hir strength empair
Arrest all such, as might her vnaware
Assaile; and cure her of health-wasting care.

Out of *Philosophie* thy riuers spring,
By *Physick* thy *Directions* are refin'd.
Both which who so by vertues lore do bring
Into the square of Diets rule assign'd:
They doubtlesse shall by Gods permission liue
Old *Nestors* yeares, and *Aeson*-like reuiue.

Feare not the taunts of rayling *Satyrists*,
Whose *criticke* veine in poison all ydrencht,
Makes them to raue, and bend their vgly fists,
Vntill their wrath be altogether quencht.

Fe

Feare not, I ſay: of proofe thou haſt ſtrong armes,
Which feele no brunts of *Momists* great alarms.

Well may they barke, but neuer dare they bite;
Vnleſſe as ſauage Beares do martyrize
Such, as haue yeelded to their rau'ning might:
So theſe remorſeleſſe curres do tyrannize,
And cruelly inflict a mortall wound
On them, that proſtrate lie vpon the ground.

Like as the ſnakie fiend tempts eu'rie one,
Beginning firſt at our firſt ſimple ſire,
And vs enuironeth, that ſcot-free none
Eſcape: ſo they inuelloped with ire
Will not permitte one filly booke to paſſe
Without ſome ſtump, and token of diſgrace.

But thou, my booke, haſt ſuch a Patroneſſe,
That will defend thee from their furious rents,
To fauour thee her mind ſhe will addreſſe,
If ſhe finde true thine Artes experiments.
Adiew: vntill, as pledge of Brothers loue,
I ſhortly ſend three bookes of *Golden-groue*.

Momi obiectio in Authorem.

FVrtiuis olim varijsque superbijt Oscen
Plumis; ex multis fit liber iste libris.

Redde cuique suum: vilescit protinus Oscen;
Hic sine Naturâ fœtet & Arte liber.

Authoris Responsio ad *Momum.*

EX herbis fit mel: hominis ceu simia, Τέχνυ
Aemula Naturæ est; Mœonidisque Maro

Sit licet ex multis opus hoc: tamen vtile, quouis
Teste; voluminibus candidiúsque tuis.

NATVRALL and artificiall directions for health.

The first Section.
Chap. I.

What be the causes of the preseruation of mans health?

THe causes of the preseruation of mans health b sixe. The first, Aire, fir and water. The second meate and drinke, an such as we vse for nou rishment. The third, e cise and tranquillitie the body. The fourth, moderate sleepe and earl rising. The fift, auoydance of excrements: vnd which Phlebotomie, purgations, vomits, vrin sweat, bathes, carnall copulation, and such li are contained. The sixt cause of health is mir temperately vsed.

The nature of Aire?

Aire by it ſelfe is an element hot and moiſt, whereupon the whole conſtitution of our liues dependeth. The attraction of this naturall body is ſo neceſſarie vnto vs, that if any one of the inſtruments of our bodies be ſtopt, we cannot chuſe but forthwith be ſtrangled. In reſpect whereof, the chuſing of a good aire muſt (for the preſeruation of health) obtaine the chiefeſt place.

Which is the beſt Aire?

That, which is a mans native and countries aire, is beſt. This by the Philoſophers is approued in this principle: Euery mans naturall place preſerueth him, which is placed in it. And by the Poet confirmed: Sweete is the ſmell of countries oile.

Alſo, a good Aire may be known both by his ſubſtance (as, when it is open, pure, and cleane, free from all filthie dunghilles, noyſome chanels, nut trees, fig trees, colewoorts, hemlockes, mines, and forges; for theſe haue a contrarie qualitie vnto the animall ſpirit, and make men to fall into conſumptions) and by his qualities: as, extremitie of cold, heat, and moyſture.

What ſhall a man doe, if the Aire be either too hot, or too cold?

He muſt vſe cold things to keepe away the heat, and hot things to expell the cold. He muſt adde

adde dry things to moyst, and moyst to dry. To depart thence into another place were not amisse. For oftentimes it is seene, that sick folkes do recouer their former health onely by chaunge of aire. But if the aire be corrupt, and that a man cannot remoue thence very quickly, he must artificially rectifie it, by perfuming his chamber with Iuniper, Rosemarie, Bay tree, or with wood of Aloes: and then by sprinkling vineger heere and there in his chamber. In briefe, a man in such cases must get him a nosegay composed of Roses, Violets, Maioram, Marigold, and such like. And when hee goeth abroad, he must hold in his mouth either the pill of an Orenge, or a peece of the roote of Angelica. Likewise, he must haue an especiall regard, that his chamber be at least once a day neatly swept.

Aduise me, how I should build mee an house for pleasure, health, and profit?

First, you must chuse out a fine soile, which hath water and wood annered vnto it, and forecast in your mind whether the prospect too and fro be decent and pleasant to the eye. For I am of this opinion, that if the eye be not satisfied, the minde cannot be pleased: if the minde be not pleased, nature doth abhorre: and if nature doth abhorre, death at last must consequently follow

Next

Next, you must marke, whether the aire, which compasseth the situation of your house, be of a pure substance, and that, shortly after the sunne is vp, groweth warme; and contrarily groweth cold, after the sunne is set. Thirdly, you must make your foundation vpon a gravell ground mixt with clay, vpon a hill, or a hilles side. Fourthly, looke that your windowes be Northward or Eastward. Lastly, when your house is finished, you must prepare a garden replenished with sundry kinds of hearbs and flowers, wherein you may recreate and solace your selfe at times conuenient.

Chap. 2. Of water.

The nature of water.

Water is an element cold and moyst, and doth not nourish, but helpe digestion.

How shall I know good water?

By the clearenesse of it. That water is best, which runneth from an higher to a lower ground: and that water, which runneth vpon clay, is better clarified then that, which goeth vpon the stone.

When is water wholesomest?

In Summer time it is most wholesome; yet notwithstanding, seldome to be drunke. But if at any time you be compelled to drink it, see first that you seeth your water gently; for by seething, the grosse substance of it is taken away.

How

How ſhall I reuiue waters, that begin to putrifie?

This is perfozmed by the addition of ſome ſmall pzopoztion of the oyle of ſulphur, oz elſe of Aqua vitæ wel rectified, incozpozating them both together.

Chap. 3. *Of fire.*

The nature of fire.

Fire is an element hot and dry, which diſſolueth the malicious vapours of the aire, ſtirreth vp naturall heat in mans body, and expelleth cold.

What kinde of fire is beſt?

That fire is beſt, which is made of dzie and ſweet wood. Foz wet and green wood is diſcommodious; and ſo are coales, becauſe they make the head heauie, and dzy vp naturall moiſture.

Are not ſweatings and hot houſes wholeſome?

No: becauſe they exhauſt the good humours together with the bad.

The ſecond Section, concerning foode.

Chap. 1. *Of bread, and certaine drinkes.*

Of bread.

BRead made of pure wheat floure, well boulted from all bzan, ſufficiently leauened, and finely moulded and baked, comfozteth and ſtrengtheneth the heart, maketh a man fat, and pzeſerueth health. It muſt not be aboue two oz thzee daies old, at moſt: foz then it waxeth hard to be

concocted. Howbeit neuertheleſſe, the pith of new hot bread infuſed into wine, and ſmelt vnto, doth much good to the ſpirits, and greatly exhilerateth the heart.

Of beere.

Beere which is made of good malt, wel brewed, not too new, nor too ſtale, nouriſheth the body, cauſeth a good colour, and quickly paſſeth out of the body. In ſummer it auaileth a man much, and is no leſſe wholeſome to our conſtitutions then wine. Beſides the nutritiue faculty, which it hath by the malt, it receiueth likewiſe a certaine propertie of medicine by the hop.

Of Ale.

Ale, made of barley malt and good water, doth make a man ſtrong: but now adaies few brewers do brew it as they ought: for they adde ſlimie and heauie baggage vnto it, thinking thereby to pleaſe toſſepots, and to increaſe the vigour of it.

How ſhall I diſcerne good ale from bad?

Good ale ought to be freſh and cleere of colour. It muſt not be tilted, for then the beſt qualitie is ſpent. It muſt neither looke muddie, nor yet carie a taile with it.

Which is the beſt drink?

The moſt pretious and wholeſome ordinarie drink, as well for them that be in health, as for ſicke and impotent perſons, is made after this maner:

Take

Take halfe a pound of barley, foure measures of water, halfe an ounce of Licoras, and two drachmes of the seede of Ardets, two drachmes of parsley seed, three ounces of red Roses, an ounce and a halfe of Hysop and Sage, three ounces of figges and raisins well pickt: Seeth them all together in an earthen vessell, so long til they decrease two fingers breadth by seething: then put the pot in cold water, and straine the ingredients through a cloth.

Shew mee a speedie drinke for trauellers, when they want beere or ale at their Inne.

Let them take a quart of faire water, and put thereto fiue or sixe spoonefulles of good Aqua composita, a small quantitie of sugar, and a branch of Rosemarie: Let them be hued well out of one pot into another, and then their drink is ready.

What shall poore men drinke, when malt is extreame deare?

They must gather the toppes of heath, whereof the vsuall hushes are made, and dry them, and keepe them from moulding. Then they may at all times hue a cheap drinke for themselues therewith. Which kind of drinke is very wholesome as well for the liuer, as the spleene; but much the more pleasaunt, if they put a little Li-

coꝛas vnto it. There is another ſoꝛt of dꝛink, of water and vineger pꝛopoꝛtionably mingled together, which in ſummer they may vſe.

How ſhall I help beere or ale, which begin to be ſowre or dead?

Put a handfull oꝛ two of oatemeale, oꝛ elſe of ground malt, into the barrell of beere oꝛ ale, ſtirre the ſame well together, and ſo make it reuiue afreſh. Oꝛ elſe, if you pleaſe, bury your dꝛinke vnder ground, in the earth, foꝛ the ſpace of foure and twentie houres.

Teach me a way to make beere or ale to become ſtale, within two or three daies.

This is perfoꝛmed, if you burie your beere oꝛ ale being filled into pots, in a ſhadie place ſomewhat deepe in the ground.

Of meath.

Meath is made of honey and water boyled both together. This kinde of dꝛinke is good foꝛ them, which enioy their health; but very hurtfull foꝛ them, who are afflicted with the ſtraungurie oꝛ colicke. Bꝛaggot doth farre ſurpaſſe it in wholeſomeneſſe.

Of Meatheglin.

Meatheglin is made of honey, water, and hearbes. If it be ſtale, it is paſſing good.

Chap. 2. *Of Wine.*

What is the propertie of wine.

Wine

Wine moderately drunke refresheth the heart and the spirits, tempereth the humours, ingendereth good bloud, breaketh fleagme, conserueth nature, and maketh it merie.

Of white wine.

White wine, drunke in the morning fasting, cleanseth the lunges. Being taken with red Onions brused, it pearceth quickly into the bladder, and breaketh the stone. But if this kinde of wine be drunk with a full stomacke, it doth more hurt then good, and causeth the meate to descend, before it be fully concocted.

Of Rhenish wine.

Rhenish wine of al other is the most excellent, for it scoureth the reines of the back, clarifieth the spirits, prouoketh urine, and driueth away the headache, specially if it doth proceede from the heate of the stomack.

Of Muscadell, Malmesie, and browne Bastard.

These kindes of wines are onely for marked folkes, because they strengthen the back.

Of Sack.

Sack doth make men fat and foggie, and therefore not to be taken of young men. Being drunke before meales it prouoketh appetite, and comforteth the spirits maruellously.

To know whether hony or water be mingled with wine.

Vintners, I confesse, in these daies are wont to iuggle and sophistically to abuse wines, namely, Alligant, Muscadell, and brown Bastard: but you shall perceiue their deceite by this meanes; Take a few drops of the wine, and powre them vpon a hot plate of yron, and the wine being resolued, the hony will remaine and thicken. If you suspect your wine to be mingled with water, you shall discerne the same by puttting a peare into it. For if the peare swimme vpon the face of the wine, and sinke not to the bottome, then it is perfect and vnmingled: but if it sinke to the botome, water without doubt is added vnto it.

A way to keepe Claret wine, or any other wine good, nine or ten yeares.

At euery vintage, draw almost the fourth part, out of the hogshead, and then rowle it vpon his lee, and after fill it vp with the best new wine of the same kinde, that you can get. Your caske ought to be bound with yron hoopes, and kept alwaies full.

How might I helpe wine, that reboyleth?

Put a peece of cheese into the vessell, and presently a wonderfull effect will follow.

Chap. 3. Of Milke?

What is the propertie of milke?

Milke

Milke purgeth ſuperfluous humours in the belly, and nouriſheth the body: but ſoure things muſt not in any caſe be preſently taken after it. Alſo, for feare it ſhould congeale in the ſtomacke, put a litle ſugar, ſalt or honey into it, and ſo ſtirre them together. It agreeth well with cholericke perſons, but not with the flegmatick.

The diſcommoditis of Milke.

Milke often vſed, of them that are not wont to labour, cauſeth headache, and dimneſſe of ſight: it annoyeth the teeth. Which diſcommodities may be corrected by adding rice and ſugar vnto it.

What kind of milke is beſt?

Womans milk is wholeſomeſt and pureſt, becauſe it is a reſtorative medicine for the braine and the conſumption. Next vnto it, goates milke is beſt.

Of Creame.

Creame with ſtrawberies and ſuger, taken of hot cholericke perſons, will not much hurt.

Of ſower Whay.

Sower whay is a temperate drinke, which mundifieth the lunges, purgeth bloud, and alayeth the heat of the liuer.

Chap. 4. *Of Fleſh.*

What fleſh is eaſie to be digeſted?

That kinde of meat is beſt, which ingendreth good bloud, and is eaſie to be digeſted: as mutton,

beefe, lambe, pigges, capons, chickens, partridges, woodcockes, young pigeons, thrushes and such like.

What flesh is of hard digestion.

Venison, duckes, geese, together with the kidneyes, liuers, and entrailes of birdes, do breede crudities in the stomacke, and fluxes.

A way to preserue flesh and foule, sound and sweet, for one moneth, notwithstanding the contagiousnesse of the weather.

Maister Plat, whose authoritie not onely in this, but in all other matters I greatly allow of, counselleth huswiues to make a strong brine, so as the water be ouerglutted with salt, and being scalding hot, to perboyle their mutton, beale, venison, foule, or such like, and then to hang them vp in a conuenient place. With this vsage they will last a sufficient space, without any bad or ouersaltish tast. Some haue holpen tainted venison, by lapping the same in a course thin cloth, couering it first with salt, and then burying it a yard deepe in the ground, twelue or twentie houres space. Others doe couer their foule in wheat.

Of mutton.

Young mutton, boyled and eaten with opening and cordiall hearbs, is the most nourishing meate

of

of all, and hurteth none, but onely flegmaticke persons, and those which are troubled with the dropsie.

Of beefe.

Young beefe bredde vp in fruitfull pasture, and otherwhiles wrought at plough, being powdred with salt foure and twentie houres, and exquisitely sodden, is naturall meat for men of strong constitutions; it nourisheth exceedingly, and stoppeth the fluxe of yellow choler. Howbeit Martlemas beefe (so commonly called) is not laudable, for it ingendereth melancholike diseases, and the stone.

Of veale.

Veale young and tender sodden with young pullets, or capons, and smallage, is very nutritiue and wholesome for all seasons, ages, and constitutions.

Of swines flesh.

The leane of a young fat hogge, eaten moderately with spices and hot things, doth surpasse all manner of meate, except veale, for nourishment: it keepeth the paunch slipperie and prouoketh vrine: but it hurteth them that be subiect to the gout and Sciatica, and annoyeth old men and idle persons. A young Pig is restoratiue, if it be flayed and made in a ielly. To be short, bacon may be eaten with other flesh to prouoke appetite

petite, and to breake fleagme coagulated and thickned in the ſtomacke.

Of Kid.

The hinder part of a young Kid roaſted is a meate ſoone digeſted, and therefore very wholeſome for ſicke and weake folkes. It is more fit for young and hot conſtitutions, then for old men or flegmatick perſons.

Of Veniſon.

Young fallow deere, very well chafed, hanged vp vntill it be tender, and in roaſting being throughly baſted with oyle, or well larded, is very good for them, that bee troubled with the rheume or palſie. Yet notwithſtanding it hurteth leane folkes and old men, it diſpoſeth the body to agues, and cauſeth fearefull dreames.

Some ſay that veniſon being eaten in the morning prolongeth life; but eaten at night it bringeth ſodaine death. The hornes of deere being long and ſlender are remedies againſt poiſoned potions: and ſo are the bones, that grow in their hearts.

Of Hare and Conies fleſh.

Hare and Conies fleſh perboyled, and then baſted with ſweet hearbes, cloues, and other ſpices, conſumeth all corrupt humours and fleagme in the ſtomack, and maketh a man to looke amiably, according to the prouerbe: He hath deuoured

red a hare. But it is vnwholesome for lazie and melancholick men.

Of Capons, Hennes, and Chickens.

A fat Capon is more nutritiue then any other kinde of foule. It encreaseth venerie, and helpeth the weakenesse of the braine. But vnlesse a man after the eating of it, vse extraordinarie exercise, it will do him more hurt then good. As for chickens, they are fitter to be eaten of sick men, then of them that be in health.

A way to fatten capons in most short time.

You must follow Maister Plats aduise: namely, to take the bloud of beastes, whereof the butchers make no great reconing, and boyle it with some store of braune amongst it (perhaps graines will suffice, but braune is best) vntill it come to the shape of a bloud pudding, and therewith feede your foule so fat as you please. You may feede turkies with bruised acornes, and they will prosper exceedingly.

Of Pigeons.

Pigeons, plump and fat, boyled in sweete flesh broth with coriander and vineger, or with sower cheries and plummes, do purge the reines, heal

he palſey proceeding of a cold cauſe, and are ve-
y good in cold weather for old perſons, and ſto-
nackes full of fleagme.

Of geeſe.

A young fat gooſe farſed with ſweet hearbes
nd ſpices doth competently nourish. Notwith-
anding, tender folkes muſt not eate thereof: for
t filleth the body with ſuperfluous humours,
nd cauſeth the feauer to follow.

Of Duckes.

Young duckes ſtifled with boyage ſmoke, and
eing eaten in cold weather, ſtrengthen the voice,
nd increaſe naturall ſeede.

Of Partridges.

Young henne Partridges eaten with vineger
e heale all manner of fluxes, and dry vp bad
umours in the belly.

Of quailes.

Quailes eaten with coriander ſeed and vine-
r doe helpe melancholicke men.

What is the vſe of woodcocks and ſnites.

Woodcockes and Snites are ſomewhat light-
digeſted. Yet hurtfull for cholerick and me-
ncholicke men.

Of ſwannes, turkies, pecockes, hernes and cranes.

Theſe birdes if they be hanged by the neckes
fiue

fiue daies with waighte at their feete, and afterwards eaten with good ſauſe, doe greatly nouriſh and profite them, which haue hot bellies.

Of Larkes and ſparrowes.

Larkes and ſparrowes are maruellous good for them, that be diſeaſed of the colick.

Of egges.

New henne egges poched do engender good bloud, extend the winde pipes, and ſtoppe bloud ſpitting. If the white of them being roſted be ſtrayned, there will proceed a kind of oyle, which being applyed to the eyes wil heale their griefes.

Chap. 5. Of Fiſh.

Of Carpe.

A freſh Carpe ſalted for the ſpace of fiue houres and then fried in oyle and beſprinkled with vineger, in which ſpices haue boyled, in all mens cenſure is thought to be the wholeſomeſt kinde of fiſh. It may not be kept long, except it be wel couered with bay, myrtle, or cedar leaues.

Of ſalmon and trouts.

Salmon and trouts well ſodden in water and vineger, and eaten with ſowre ſauſe, doe helpe hot liuers and burning agues.

Of Barbles.

Barbles roſted vpon a gridiron or boyled in vineger are very wholeſome. If any man drinke

the

the wine, wherein one of them hath beene strangled to death, hee shall euer after despise al manner of wines. Which conclusion were fit to bee put in tryall by some of our notorious swillowles.

Of Sturgeons.

Riuer sturgeons sodden in water and vineger, and eaten with fennell, do coole the bloud, and prouoke lecherie.

Of Cuttles.

Cuttles seasoned with oyle and pepper do prouoke appetite, and nourish much.

Of Lampreyes.

Riuer Lampreys choked with nutmegs and cloues, and fryed with bread, oyle, and spices, is a princely dish and doe very much good.

Of Tenches.

Femall tenches baked with garlick, or boyled with onions, oyle, and raisins may be eaten of youth, and cholerick men.

Of Pikes.

Pikes boyled with water, oyle, and sweete hearbs will firmely nourish.

Of Eeles.

Eeles taken in spring time, and rosted in a leafe of paper with oyle, coriander seede, and parsley, doe breake fleagme in the stomack.

Of Perches.

Riuer

Riuer Perches will prouoke appetite, to them, that be ſick of the hot ague.

Of Oiſters.

Oiſters roſted on the embers, and then taken with oyle, pepper, and the iuice of Orenges, prouoke appetite and lecherie. They muſt not bee eaten in thoſe moneths, which in pronouncing wante the letter R.

Of Cra-fiſhes.

Cra-fiſh roſted in the embers, and eaten with vineger and pepper, purge the reines, and helpe them that be ſicke of the conſumption or Priſicke.

A way to keepe Oiſters, lobſters, and ſuch like, ſweet and good for ſome few daies.

Oiſters, as Maiſter Plat ſayeth, may be preſerued good a long time, if they be barrelled vp, and ſome of the brackiſh water, where they are taken powred amongſt them. Or elſe you may pile them vp in ſmall rundelets with the hollow parts of the ſhelles vpward, caſting ſalt amongſt them at euery lay which they make. You may keepe lobſters, ſhrimpes, and ſuch like fiſh, if you wrappe them ſeuerally in ſweet and courſe rags firſt moyſtened in ſtrong wine, and then you muſt burie theſe clothes, and couer them in ſome coole and moyſt place with ſand.

Chap.

Chap.6. Of Sauſe.

The property of common ſalt.

Salt conſumeth all putrified humours, and cauſeth meate to keepe ſweete and ſound the longer.

How many kinds of ſalts are there?

The number of ſaltes are infinite: as, niter is a ſalt, allome is a ſalt, ſuger is a ſalt, ſalicor is a ſalt, copperas is a ſalt, vitriol is a ſalt, tartar is a ſalt, and diuerſe other, which to rehearſe were bootleſſe at this time.

What is that ſalt hearb which killeth wormes in childrens bodies?

That ſalt hearb is named Salicore, **whereof the cayreſt glaſſes be made. If it be boyled, and with a little meale made into paſte, and then fryed in butter, it will (being eaten) expell out of the body all kinde of wormes.**

Of Sugar.

Sugar mitigateth and openeth obſtructions. It purgeth fleagme, helpeth the reines, and comforteth the belly.

Of Vineger.

Vineger made of the beſt wine, a yeere old, with

with Roſes ſteeped in it, repreſſeth choler, and cloſeth weake gummes.

Of Muſtard.

Muſtard is very good to purge the braine. It muſt be taken only in cold weather.

Of Oyles.

All oyles, except the oyles of nuttes and oliues, doe looſe the belly.

Of oyle of Oliues.

Oyle oliue fatneth the liuer, and augmenteth the ſubſtance thereof.

Chap. 7.

Of graines, ſpices, and pouſſe.

What is the vſe of Rice.

Rice ſodden with milke and ſugar qualifieth wonderfully the heate of the ſtomacke, increaſeth genitall ſeed, and ſtoppeth the flux of the belly.

Of Peaſe.

Peaſe being well dreſſed with butter and ſalt are very wholeſome. For they prouoke appetite, they take away the cough, & mundifie the lungs.

Of Beanes.

Beanes well ſodden, and eaten with anniſe ſeede or commine ſeede, doe fatten the body, and cleanſe the reines of the back.

Of Cinnamom.

Cinnamom corroborateth al the powers of the body, reſtoreth them that be decayed, purgeth the

head, and succoureth the cough.

Of Cloues.

Cloues taken moderately, when the stomack aboundeth with fleagme in cold weather, and with moist meates, doe strengthen the body, stay vomits and fluxes, and correct a stinking breath.

Of Pepper.

Pepper not full of wrinkles, vsed in cold weather and with moyst meates, breaketh wind, heateth the sinewes, and strengtheneth the stomack.

Of Ginger.

Ginger sharpeneth the sight, and prouoketh slothfull husbands.

Of Saffron.

New saffron well coloured vsed in cold seasons comforteth the heart, and driueth away drunkennesse.

Of Parsneps, and Carrets.

Parsneeps and carrets, if they be spiced with annise seede, or Cinnamon, and eaten with peniroyall, doe increase seede, and breake the stone in the reines.

Chap. 8. *Of Herbs.*

Of Tabacco.

Cane Tabacco well dryed, and taken in a siluer pipe, fasting in the morning, cureth the megrim, the tooth ache, obstructions proceeding of cold,

cold, and helpeth the fits of the mother. After meales it doth much hurt, for it infecteth the braine and the liuer.

Of Borage.

Borage is a cordiall hearb. It purgeth bloud, maketh the heart merrie, and strengtheneth the bowels.

Of Cabbages.

Cabbages moderately eaten do mollifie the belly, and are very nutritiue. Some say that they haue a speciall vertue against drunkennesse.

Of Radish.

Radish rootes doe cleere the voyce, prouoke vrine, and comfort the liuer.

Of Cucumbers.

Cucumbers are of a cold temperature, and fit to be eaten only of cholericke persons.

Of onions, leekes, and garlick.

They are only fit to be eaten of fleagmaticke folkes. They clarifie the voyce, extend the windpipes, and prouoke vrine and menstruall issue.

Shew me the best sallet.

The best sallet is made of peniroyall, parsley, lettice, and endiue. For it openeth the obstruction of the liuer, and keepeth the head in good plight.

Chap. 9. Of Fruit.

Of Figges.

White figges pared, and then eaten with o-

renges, pomegranats, or seasoned in vineger, in spring time doe nourish more then any fruite, breake the stone in the reines, and quench thirst.

Of raisins and curraines.

They are very nutritiue, yet notwithstanding they putrifie the reines and the bladder.

Of Prunes.

Sebastian prunes doe loose the belly, and quench choler.

Of Strawberries.

Red garden strawberries purified in wine, and then eaten with good store of sugar, doe asswage choler, coole the liuer, and prouoke appetite.

Of Almonds and Nuttes.

Almonds and nuttes are very nutritiue, and do increase grossenesse; they multiplie sperme, and prouoke sleepe. But I would not wish any to eate them, that are short winded, or troubled with head-aches.

Of Apples.

Old and ripe Apples roasted, baked, stewed, or powdred with sugar and annise seede, do recreat the heart, open the wind pipes, and appease the cough.

Of Peares.

Ripe peares eaten after meat, and powdered with sugar, cause appetite and fatten the body.

And

And if you drink a cup of old wine after them, they will do you much good.

Of Orenges.

Weighty Orenges are very good for them that be melancholicke, and keepe backe the rheume.

Of Plummes and damsons.

Plummes and damsons doe qualifie bloud, and represse cholerick humours.

The third Section.

Of sleepe, early rising, mirth, and exercise.

Chap. 1. *Of sleepe, and early rising.*

What be the commodities of sleepe?

MOderate sleepe strengtheneth all the spirits, comforteth the body, quieteth the humours and pulses, qualifieth the heat of the liuer, taketh away sorrow, and asswageth the fury of the mind.

What be the discommodities of sleepe.

Immoderate sleepe maketh the braine giddie, ingendreth rheume and impostumes, causeth the palsey, bringeth oblivion, and troubleth the spirits.

How many houres may a man sleepe.

Seauen houres sleepe is sufficient for sanguine and cholerick men; and nine houres for fleagmaticke, and melancholicke men.

Vpon which side must a man sleepe first?

Upon his right side, vntill the meate, which

he hath eaten, he descended from the mouth of the stomack (which is on the left side:) then let him sleepe vpon his left side, and vpon his belly, that the meat may be the more easily sodden and digested in a more hot and fleshy place.

May a man conueniently ly vpright on his back?

No: for it heateth the reines, hurteth the braine and memorie, and oftentimes breedeth the disease, which is called the Riding mare.

Shew me some remedies to procure sleepe.

Take a litle camphire, and mingle it with some womans milke, and anoynt your temples therewith; or else, take an ounce of oyle of Roses, and three drachmes of vineger, stirre them both together, and vse them.

What thinke you of noone sleepe?

Sleeping at noone is very dangerous. But if you iudge it good by reason of custome, then do off your shooes, while you sleepe: for when the body and the members be heauie with deep sleep, the thicknesse of the leather at the soles doth returne the hurtfull vapours of the feet (that else should vanish away) into the head and eies. Also, you must (if you can possibly) sleepe in your chaire, and let your head be meanely couered according to the time. For as too much cold, so too much heate doth astonish the mind and spirits.

What are dreames?

Dreames are either tokens of things past, or signi-

significants of things to come. And surely if a mans minde be free from cares, and he dreame in the morning, there is no doubt, but affaires then dreamed of will truely come to passe.

What are the commodities of earely rising?

Earely rising is healthfull for the bloud and humours of the body, and a thing good for them, that be studious of waighty affaires: for the animall spirit is then more readie to conceiue. Yet notwithstanding it is not amisse to consider, and serue the time and place: because if the aire bee corrupt, as in plague time, or inclined to moistnesse, as in rainie and misty wether, or thundring, it is better to abide either in bed with some light, or to sit in the chamber by some sweet fire.

Chap. 2. Of mirth.

What is mirth?

Mirth is a motion of the mind, whereby it taketh delight, and stayeth it selfe in that good which is offered vnto it.

What are the effects of mirth?

Mirth enlargeth the heart, and disperseth much naturall heate with the bloud, of which it sendeth a good portion to the face; especially, if the mirth be so great, that it stirreth a man to laughter. Mirth, I say, maketh the forehead smooth and cleare, causeth the eies to glister, and

the cheekes to become ruddie.

Wherefore did God giue affections to men?

God afforded mirth and such like vnto men, that thereby they might be induced to seeke after his diuine Maiestie, in whome alone they should find all mirth, and comfort.

What mirth do the common people loue best?

Ignorant men doe delight in corporall and outward things, which moue their bodily senses. As in beholding of faire women, pleasaunt gardens, rich attires, or else in eating and drinking.

What mirth do wise men like?

Wise men receiue pleasure by contemplation: which is proper to the mind and spirit. This Aristotle approued, when as he placed the end and soueraigne Good in contemplation.

Shew me a way to make the heart merrie.

You must vse to carrie about you a sweete Pomander, and to haue alwayes in your chamber some good perfumes. Or you may wash your face and hands with sweet waters; for nothing in the world can so exhilerate and purifie the spirits, as good odours.

Chap. 3. Of exercise.

What be the commodities of exercise?

Exercise is that, which maketh the bodie light, increaseth naturall heat, and consumeth superfluous humours, which otherwise would clotter and congeale within the body. For in euery con-

concoction some excrements are ingendred, which being left alone may be the rootes of diuerse sicknesses. Now the thicker sort of excrements are auoyded by sensible euacuations: But the thinner may be wasted and purged by exercise.

At what time is it best to exercise?

It is best to exercise, when the body is fasting and emptie: least after meates, by violent and vehement motions, digestion be hindered, and putrifaction follow. In sommer, exercise is to be vsed an houre after sunne rising, for feare of a double heat. In spring and harvest time it is to be vsed about an houre and a halfe after sunne rising, that the morning cold may be auoyded. For as the heat at midday is hurtfull: so the morning cold, especially in Autumne, is to be eschewed.

What kind of exercise is good?

Walking, if it be not too slow, is a commendable exercise, and may be vsed in hot monethes, specially of cholericke persons. To hang by the handes on any thing aboue your reach, so that your feet touch not the ground, is good. To climb vp against a steepe hill, till you pant and fetch your breath often with great difficultie, is a fit exercise to be frequented in cold seasons. Old men must content themselues with softer exercises, least that the small heat, which they haue, should be spent. They must onely euery morning

haue

haue their members gently rubd with a linnen cloth. To be briefe, they must be combd, and cherished vp with fine delights.

Vnto which cõplexiõ doth exercise most appertain?

Unto the flegmatick, rather then the cholerick.

What exercise should short winded men vse?

They must vse loude reading, and disputations, that thereby their winde pipes may bee extended, and their poyes enlarged.

The fourth Section, concerning Euacuations.

Chap. 1. *Of Bathes.*

For whome are cold Bathes good?

COld and naturall bathes are greatly expedient for men subiect to rheumes, dropsies and goutes. Neither can I easilie expresse in woordes, how much good cold bathes doe bring vnto them, that vse them. Howbeit, with this caueat I commend bathes, to wit, that no man distempered through venery, gluttonie, watching, fasting, or through violent exercise, presume to enter into them.

Is bathing of the head wholesome?

You shall finde it wonderfull expedient, if you bathe your head foure times in the yeere, and that with hot lie made of ashes. After which you must cause one presently to powre two or three gallons of cold fountaine water, vpon your head. Then let your head be dryed with cold towelles. Which sodaine powring down of cold water, although

though it doth mightily terrifie you, yet nevertheleſſe it is very good: for thereby the naturall heate is ſtirred within the body, baldneſſe is kept back, and the memory is quickned. In like manner, waſhing of hands often doth much auayle the eyeſight.

How ſhalll a man bathe himſelfe in winter time, when waters be frozen?

In winter time this kinde of artificiall bathing is very expedient and wholeſome: Take two pound of turpentine, foure ounces of the iuyce of wormewood and wilde mallowes, one ounce of freſh butter, one drachme of ſaffron; mingle them, and ſeeth them a pretie while, and beeing hot, wet foure linnen clothes in it, and therewith bathe your ſelfe.

Chap. 2. Of Bloud-letting.

Bloud is the very eſſence of life: which, diminiſhed, the ſpirits muſt conſequently be diſſolued. In conſideration whereof, I counſell them that vſe any moderate exercitſe, not in any caſe to be let bloud; leaſt that corrupt water ſucceede in the place of the pure bloud. But if they abound with bloud, or their bloud be putrified and burnt (if other medicines auayle not) this law of mine muſt needs be infringed.

Shew me a way to diſcerne the effects of bloud-letting.

If the bloud, which is let out, appeare red o

colour

coloure, and white water flow with it, then the body is sound: if bubbling blood issue, the stomack is diseased: if greene, the heart is grieued.

Chap. 3. Of Purgations.

What is the vse of Purgations?

Purgations, as sometime they be very necessarie, so often taking of them is most dangerous. He that vseth exquisite purgations, and especially electuaries soluble, shall quickly waxe old and gray headed. All purgations (a few simples only excepted) haue poysoned effectes.

Besides, nature aboue measure is compelled by purgations, and the vitall powers are diminished. In respect of which reasons, let euery man take heede of those butchering surgeons, and blood-sucking Empirickes, who roguing vp and downe countries, doe murther many innocents vnder pretext of Physicke. He that obserueth a good dyet, and moderately exerciseth his body, needeth no Physick. Moyst and delicate viandes eaten in the beginning of meales doe sufficiently loose the belly. Sweete wines performe the very same. Also the leaues of Sene sodden in water with Sebastian prunes will make the belly soluble. Why then will men be so headie, as to take their owne destruction, seeing that they may liue in health without Physick-help?

Who are apt to take purgations, and who not?

They are apt to take purgations, who are strong

strong of constitutions, and who are willing And againe, they are vnapt for purgations which are either too fat or too leane. Likewise children, old persons, women with child, and healthfull folkes are not to be purged.

What humours are fittest to be purged?

Those humours, which molest the body, and offend either in qualitie or quantitie. If choler happen to offend you, it is conuenient that you purge the same: if fleagme trouble you, then by medicine it must be vndermined: if melancholie doth abound, it is expedient that you fetch it out.

What must I doe before purging?

Before you purge, you must attenuate the slimie humours, open the pores, through which the purgation is caried, and extract the whayish humours by some milde strupe. Moreouer, you must diligently marke the place, where you are agrieued, namely, whether of the headache, or else sick in the stomack, liuer, kidneys, or the belly: and then whether by reason of fleagme, choler, or melancholie. Which being knowne; according to the humour and place, you must mingle strups fit for the part affected, with waters of the same nature, that the humour may be afore hand concocted; but in such wise, that the measure of the water may double the measure of the strup, and that the measures of both exceed not foure ounces.

How

How many things are to be considered in purgations?

Eight things. First the qualitie of the purgation. Secondly, the time of the yeere. Thirdly, the climate of the countrie. Fourthly, the age of the patient. Fiftly, his custome. Sixtly, the disease. Seaventhly, the strength of the sick. Eightly, the place of the Moone.

Shew mee the best and safest purgation for fleagme?

Take one drachme of turbith, four drachmes of vineger and sugar; make them into pouder, and vse it in the morning with hot water. But eate not till three houres be expired.

For choler.

Take two drachmes of good Rheubarbe beaten into pouder, and incorporate the same with five ounces of hot water, wherein Damaske prunes haue beene sodden; and vse it hot in the morning.

For melancholie.

Take three drachmes of the leaues of Sene, two drachmes of Cinnamon and Ginger, one drachme of sugar; and seeth them in Goates milke, womans milke, whay, or in some other like thing.

Shew me how I may mundifie bloud?

Take two drachmes of Tyme and Sene, one drachme of Myrobolane, one drachme of Rheubarbe

barbe, white Turbith, and ginger, two drachms, of sugar; let them be done all into pouder, and giuen in water wherein fennell or annise seede haue been boyled.

What shall I doe, if the purgation will not work?

If after the taking of a purgation, the belly bee not loosed, that inconuenience happeneth chiefely for these causes; either through the nature of the sick, or for the slendernesse of the purgation, or because nature conuerteth his endeauour into vrine, or else by reason that the belly was before hand too hard bound, which by a glister might be holpen. When therefore the belly after the purgation is not soluble, it procureth grieuous maladies in the body. But if a man take a small quantitie of mastick lightly pounded and ministred in warme water, hee shall be cured of that infirmitie. Likewise, it much auayleth presently to eate an apple.

Seeing that glisters be very commodious, shew me a way to make some.

Take hony sodden till it be thick, and mingle the same with wheaten meale; then adde a litle fresh butter, and make your glister into a long forme. Which done, dippe it in oyle, and vse it. Or else take halfe an ounce of the rootes of succorie and liconas, two drachmes of Endiue, one handfull of mallowes, one drachme of the seed of succory and fennell, two drachmes of fennic-

nigreeke, halfe a handfull of the flowers of cammomell; ſeeth them, and then a moſt wholeſome gliſter is made.

What if the purgation doth euacuate too much?

You muſt infuſe three drachmes of the pouder of maſtick in the iuyce of Quinces, and drinke it: or elſe eate a Quince alone.

Chap. 4. Of Vomits.

What is a vomite?

A vomite is the expulſion of bad humours (contained in the ſtomack) vpwards. It is accounted the wholſomeſt kinde of Phyſick: for that, which a purgation leaueth behind it, a vomite doth root out.

Which are the beſt vomits?

Take of the ſeedes of Dill, Attriplex, and radiſh, three drachmes, of fountaine water one pound and a halfe; ſeeth them altogether, til there remaine one pound: then ſtraine it, and vſe it hot. Or elſe make you a vomite after this manner: take three drachmes of the rinde of a walnut, ſlice them, and ſteepe them one whole night in a draught of white wine, and drinke the wine in the morning a litle before dinner.

What if the vomits worke not?

If they worke not within an houre after you haue taken any of them, ſuppe a little of the ſyrupe of oximell, and put your left middle finger in your mouth, and you ſhall be holpen.

What

What ſhall I doe, if I vomite too much?

If you vomite too much, rubbe and waſh your feete with hot and ſweet water: and if it ceaſe not for all this, apply a gourd to the mouth of the ſtomack.

Chap. 5. Of vrines.

What is vrine?

Vrine is the clearer and lighter part of bloud proceeding from the reines; which if a man forceth to ſuppreſſe, he is in daunger of the cholick or ſtone.

What colour of vrine is moſt commendable?

That vrine is moſt laudable, which is of colour ſomewhat red and yealow like gold, anſwering in proportion to the liquor, which you drink.

Teach me to prognoſticate by vrines.

White vrine ſignifieth rawneſſe and indigeſtion in the ſtomack. Red vrine betokeneth heat. Thick vrine and like to puddle ſheweth ſickneſſe, or exceſſiue labour. If white or red grauell appeare in the bottome of your vrinall, it threatneth the ſtone in the reines. In briefe, black or greene coloured vrine declareth death moſt commonly to enſue.

Chap. 6. Of faſting.

Is moderate faſting good?

Moderate faſting, as, to omit a dinner or a ſupper once a weeke, is wonderfull commodious

for them, that are not cholerick or melancholick, but full of raw humours. This Antonie the Emperour knew very well, when he accustomed to drink naught saue one cup full of wine with a little pepper, after he had surfetted.

Of the commodities of fasting, I haue written more largely, in my second booke of the Golden Groue.

Shew me a way to preserue my life, if perhaps I be constrained to straggle in deserts.

Take liquorice or Tabacco now and then, chew it, and you shall satisfie both thirst and hunger. Or else, mix some suet with one pound of violets, and you shall preserue your life thereby, ten daies. Or to conclude, take a peece of allome, and rowle it in your mouth, when you waxe hungrie: By this meanes you may liue (as some write) a whole fortnight without sustenance.

Chap. 7. Of Venerie.

VVhat profit commeth by moderate venery?

Moderate venerie is very expedient for preseruation of health. It openeth the pores, maketh the body light, exhilerateth the heart and wit, and mitigateth anger and fury.

VVhen is it best to vse carnall copulation?

It is best to vse carnall copulation in winter and in spring time, when nature is desirous, and at night when the stomack is full, and the body somewhat warme, that sleepe immediately after it

it may lenifie the lassitude caused through the action thereof.

VVhat be the inconueniences of immoderate venerie?

Immoderate venerie weakneth strength, hurteth the braine, extinguisheth radicall moisture, and hasteneth on old age and death. Sperme or seed of generation is the onely comforter of nature: which wilfully shed or lost, harmeth a man more, then if he should bleed forty times so much.

Teach me, how wiueleſſe batchelers, and husbandleſſe maidens should driue away their vncleane dreaming of venerie, at nights?

First, they must refraine from wine, and benereous imaginations, and not vse to lye in soft downe beddes. Secondly, they must addict themselues to read the Bible and morall Philosophy. Thirdly, they must exercise often their bodies. Lastly, if none of these preuaile, let them vse the seed of Agnus castus, in English Park seed, and they shall feele a strange effect to follow.

The 5. Section. Of infirmities and death.

Chap. 1.

VVhat be the causes of hot infirmities?

The causes of hot infirmities be sixe; The first are the motions of the minde: as loue, anger, feare, and such like. The second, the motions of the body: as, immoderate carnall copulation, vehement labours, straining, hard riding.

The third, long standing, or sitting in the sunne, or by the fire. The fourth cause of infirmities is the vse of hot things: as, meates, drinks, and medicines vntimely vsed. The fift, closing or stopping of the pores: which happeth by immoderat annoynting, bathing, or otherwise thickning the skinne; so that the holes, wher by the sweat and fumes doe passe out, be stopped. The sixt, putrefaction of humours by distemperature of meats, and long watchings.

VVhat be the causes of cold infirmities?

The causes of cold infirmities be eight. The first is the cold aire. The second is too much repletion. The third is want of good meate. The fourth is the vse of cold things. The fift is too much quietnesse. The sixt is opening of the pores. The seauenth is oppilation in the veines or arteries. The eight is vnseasonable exercise.

VVhat is the chiefest cause of death?

The chiefest and vnauoydable cause of our deaths is the contrariety of the elements, whereof our bodies be compounded. For the qualitie, which is predominant ouer the temperature (or mediocritie) beginneth to impugne and fight with his contrarie, which is more weake, vntill it see the vtter dissolution of the same.

Chap. 2.

Of the wicked motions of the mind.

VVhat is loue?

Loue

Loue is an affection, whereby the minde lusteth after that, which is either good indeed, or else that, which seemeth vnto it, to be so.

VVhat is the cause of loue?

The cause of loue among fooles is beautie; but among good men, the vertues of the minde are the principles of loue: for they are euerlasting and when all other things, as beautie and riches do decay, yet they become more fresh, more sweet, and inestimable then before. Hence is it that we are counselled to chuse wiues, not by our eies, but by our eares; that is, not by prying into their faireneſſe of bodies, but by inward contemplating of their honeſt deedes, and good huſwiueries. Ordinarily the moſt beautifull and goodlie sort of men, and such as are decked with bodilie giftes, are moſt deformed and vicious in their soules. There is alwaies a great combat betwixt chaſtitie and beautie: so that we seldome see faire women to be honeſt matrons. The reason is, because they preferre the phantaſticall pleasures of their bodily senses before the true and right noble vertues of the mind.

VVhat is anger?

Anger is a vehement affection, because it seeth things fall out contrarie and croſſe-like to reason.

VVhy doe some looke red, when they be angry?

Some, when they are angry, become red, be-

cause their bloud ascendeth vp into the head: and these are not so much to be doubted.

VVhy doe some looke pale?

Men waxe pale, when they are angrie, because the bloud is retired vnto the hart: whereby they become full of heart, and verie dangerous.

VVhat is sorrow?

Sorrow is an affection of the minde, whereby it is oppressed with some present euill, and languisheth by little and little, except it finde some hope, or other, to remedie the griefe thereof.

VVhat is the effect of sorrow?

Sorrow stifleth vp the purer faculties of the soule, causeth a man to fall into a consumption, and to be weary of the world, yea and of himselfe.

VVhat is feare?

Feare is a griefe, which the mind conceiueth of some euill, that may chance vnto it.

VVhy doe fearefull men looke pale?

The reason, why fearefull men looke pale and wanne, is, because nature draweth away that heate, which is in the face and outward partes, to relieue and comfort the hart, which is welnigh stifled and stopped vp.

What is enuie?

Enuie is a griefe arising of other mens felicitie. It maketh a man to look leane, swart, hollow eyed, and sicklie.

Do these affectiõs hurt the soule, as wel as the body?

Yea

Yea doubtlesse. For if the bodie be replenished with these diseases, the soule can not bee whole, nor sound. And euen as vices cause disorders and diseases both in the body and soule: so likewise they cause the one to destroy the other; whereas there should be an vnitie and harmonie not onely of the corporall qualities among themselues, and so of the spirituall among themselues, but also of their ioynt qualities one with another. And no maruell; seeing that God hath sowed and planted the seeds and sparkes of affections (to moue vs) not onely into our soules, but also into our bodies.

How doe the temperature of the bodily affections, and the soules affections agree together?

There is great concord betwixt the bodies qualities, and the soules affections: insomuch that as our bodies are compacted of the elementall qualities, namely, of moisture and drinesse, heate and cold: so among the soules affections some are moist, some dry, some hot and some are cold. This we might see by instance made. The affection of mirth is hot and moist, whereas sorrow is cold and drie. The one is proper to young men, and the other to old men, who are cold and drie.

Chap. 3. Of the age of man.

Into how many ages is mans life diuided?

Mans life, by the computation of Astrologers,

is diuided into seauen ages: ouer euerie one of which, one of the seauen planets is predominant. The first age is called infancie, which continueth the space of seauen yeeres. And then the Moone raigneth, as appeareth by the moist constitutions of children, agreeing well with the influence of that planet.

The second age, named childhood, lasteth seauen yeares more, and endeth in the fourteenth of our life. Ouer this age, Mercurie (which is the second sphere) ruleth; for then children are vnconstant, tractable, and soone inclined to learne.

The third age endureth eight yeares, and is termed the strippling age: It beginneth at the fourteenth yeare, and continueth vntill the ende of the two and twentieth. During which time, gouerneth the planet Venus: For then wee are prone to prodigalitie, gluttonie, drunkennesse, lechery, and sundry kinds of vices. The fourth age containeth twelue yeeres, till a man be foure and thirtie, and then is hee named a young man. Of this age, the Sunne is chiefe Lord. Now a man is wittie, well aduised, magnanimous, and come to know himselfe.

The fift age is called mans age, and hath sixteen yeares for the continuance thereof, subiect to Mars; for now a man is cholerick and couetous.

The sixt age hath twelue yeares, that is, from fifty till threescore and two. This age is tearmed

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(although improperly) old age: of which Iupiter is maister, a planet significant of equity, temperance, and religion.

The seauenth and last (by order) of these ages continueth full eighteen yeares, ending at foure-score: to which few attaine. This age, by the meanes of the planet Saturne, which is melancholicke and most slow of all other, causeth man to be drooping, decrepite, froward, cold, and melancholicke.

Why did men liue longer before the floud, then they doe now?

The principall reason, why men in those dayes liued longer, then we doe, is, because they had not then any of the causes, which ingender in vs so many maladies, whence consequently ensueth death. Their liues were vpholden by the course of the heauens with the qualities of the planets and starres, being at that time far more glorious and gratious then now. There were not so many meteors, comets, and eclipses past, from whence now diuerse and innumerable circumuolutions proceede.

Wee must also vnderstand, that our first parents were created of God himselfe, without any other instrumentall meanes. And againe the earth in those dayes was of greater efficacie to bring foorth necessaries for mans vse, then it is in this crooked and outworne age. The soile was

then

hen gay, trimme, and freſh: whereas now by reaſon of the inundation (which tooke away the atneſſe therof) it is barren, ſaltiſh, and vnſauory.

To conclude, they knew the hidden vertues of earbs and ſtones, vſing great continence in heir dyets and behauiours. They were ignorant f our delicate inuentions and multiplied compounds. They knew not our dainty cates, our archpanes, nor our ſuperfluous ſlibber ſauſes. They were no quaffers, nor were they troubled vith ſo many cares, and vaineglorious pompes.

Tell me the certaine time, wherein man muſt of neceſſitie die?

To die once, is a common thing to all men. For that was ordained as a puniſhment of God or our forefparents, when they tranſgreſſed his ommandement, touching the fruit in paradiſe: but to tel how, and at what time, that is a ſecrecy neuer diſcloaſed to any creature. Such as the mans life is, ſuch is his death. A righteous man dieth righteouſly. But a wicked man hath a wicked end. Death is a ſudden and a ſullen gueſt, neuer thought on, before he apprehendeth vs as his ſlaues. When wee thinke our ſelues ſafely mounted on the pinacle of worldly felicity, he vnawares (hidden in the darkeſome corners of our houſes) ſuppreſſeth vs rudely, and ſmiteth vs deadly.

For which conſideration, O mortall men, lead

lead your liues vprightly, hearken not vnto the counsells of the vngodly, nor like greedy Cormorants snatch vp other mens rights. Rather know your selues: which done, be vigilant, well armed in Christ Iesus, and alwaies meditating on your deathes.

Which be the most daungerous yeeres in mans life?

The auncient Sages by curious notes haue found out, that certaine yeeres in mans life be very perilous. These they name climacterical or stayrie yeares, for then they saw great alterations. Now, a climacterical yeare is euery seauenth yeare. The reason is, because then the course of the planets returne to Saturne, who most commonly is cruell and noysome vnto vs. And euen as the Moone, which is the next planet vnto vs, and swiftest of course, passeth almost euery seauenth day into the contrary signe of the same quality, from whence she came forth, and therehence bringeth the critical daies: so Saturne, which is the planet furthest from vs and slowest of course (for he resteth in one signe so many yeares, as the Moone doth daies) bringeth these climacterical yeares, and causeth sundry mutations to follow. Hence is it, that in the seauenth yeere children doe cast and renew their teeth. In the fourteenth yeere proceedeth the stripling age. In the one and twentieth, youth.

And

And when a man hath past seauen times seauen yeares, to weet, nine and fortie yeares, he is a ripe and perfect man. Also, when he attaineth to ten times seauen yeeres, that is to the age of threescore and ten, his strength and chiefest vertue beginnes to fall away. And againe euery seauenth yeere was by Gods owne institution pronounced hallowed. And in it the Israelites were prohibited to manure their grounds, or to plant vineyards.

Aulus Gellius mentioneth, that the Emperour Octauian sent a Letter vnto his step-sonne to this effect: Reioyce with me, my sonne, for I haue past ouer that deadly yeare, and enemie to old age, threescore and three. In which number the seauenthes and ninthes doe concurre.

The fiue and fiftieth yeare is very dangerous to men borne in the night season, by reason of the doubled coldnesse of Saturne. And the threescore and third yeare is very perilous to them, that be borne in the day time, by reason of the drinesse of Mercurie and Venus.

Finally, whensoeuer any man entereth into these climacterical yeares (if certaine tokens of imminent sicknesse doe appeare, as wearisomenesse of the members, griefe of the knees, dimnesse of sight, buzzing of the eares, loathsomnesse of meate, sweating in sleepe, pawning, or such like) then let him incessantly pray, and beseech God to protect and guide his heart; let him

be

be circumspect and curious to preserue his health and lyfe, by art, nature, policie, and experiments.

Which be the Criticall daies?

The Criticall dayes are the first and seauenth of Ianuarie. The third and fourth of February. The first and fourth of March. The eighth and tenth of Aprill. The third and seauenth of May. The tenth and fifteenth of Iune. The tenth and thirteenth of Iuly. The first and second of August. The third and tenth of September. The third and tenth of October. The third and fift of Nouember. The seauenth and tenth of December.

Which humours are predominant in the night season, and which in the day time?

Euery one humour reigneth fiue houres. Bloud is predominant from nine a clocke in the night, vntill three a clocke in the morning. Choler from three a clock in the morning, till nyne. Melancholye ruleth from nine a clocke in the morning, till three in the euening. Likewise fleagme gouerneth, from three in the euening, vntill nine a clocke at night. So that fleagme and melancholie doe raigne at night: and bloud and choler in the day time. Also bloud hath his dominion in the spring time; choler in the summer; melancholy in Autumne; and fleagme in winter. For which respects, I aduise you (if perchaunce you fall into a disease) to marke well in the beginning of your sickneſſe, the houre and

humour

humour then raigning, that thereby you may the sooner finde out remedy. In conclusion, you must consider of the Criticall dayes: in which, great alterations either towards your recouery, or towards your further sickneſſe, will ensue. Most commonly the Criticall day happeneth the seauenth, the fourteenth, the one and twentieth, or the eight and twentieth day from the beginning of your sickneſſe. Notwithstanding according to the course of the Moone, the fourth day, the eleauenth, the seauenteenth, and the foure and twentieth day, from the beginning of your sickneſſe, will foretell you, whether you shall amend or waxe worſe.

The sixt Section.

Of the reſtauration of health.

Chap. 1. *Of the foure parts of the yeere.*

What is the nature of the spring time?

THe Spring time beginneth, when the sun entereth into the signe of Aries, which is the tenth day of March. At this time the daies and nights are of equall length, the cold weather is diminiſhed, the pores of the earth (being cloſed and congealed with cold) are opened, the fields waxe greene, hearbs and flowers doe bud, beaſtes rut, the birds chirp, and to be briefe, all liuing creatures doe recouer their former vigour in the beginning of the spring. Now a man muſt eate leſſe, and drinke somewhat the more. The beſt meats

meats to be eaten are veale, kid, yong mutton, chickens, drie fowle, potched egges, figges, raisins, and other sweete meates: and because the spring is a temperate season, it requires temperature in all things. Use competent phlebotomy, purgation, or such like. Venerie will do no great harme.

What is the nature of summer?

Summer begins, when the sun entreth the signe of Cancer, which is the twelfth day of Iune. In this time choler is predominant, heat increaseth, the winds are silent, the sea calme, fruites doe ripen, and Bees doe make honey. Now a man must drinke largely, eate litle, and that sodden: for rost meat is drie. It is daungerous taking of physicke, and specially in the dog daies. To heale wounds is very difficult and perilous.

What is the nature of Autumne?

Autumne beginneth, when the sun entreth the first degree of Libra, which is the thirteenth day of September. Then it is AEquinoctiall, meteors are seene, the times doe alter, the aire wareth cold, the leaues do fall, corne is reaped, the earth looseth her beauty, and melancholy is ingendred. For which cause, such things as breede melancholy are to be auoyded: as feare, cares, beanes, old cheese, salt beefe, broath of coleworts, and such like. You may safely eate mutton, lambe, pigges, and young pullets. Take heede

of

of the morning and euening cold.

VVhat is the nature of winter?

Winter beginneth when the sun entreth the signe of Capricorne: which is commonly the twelfth day of December. Now the daies are shortned, and the nights prolonged, winds are sharp, snow and sodaine inundations of waters arise, the earth is congealed with frost and ice, and all liuing creatures doe quiuer with cold. Therfore a man must vse warme and dry meats: for the cheerefull vertues of the body are now weakened by the cold aire, and the naturall heat is driuen into the inward parts of the body, to comfort and maintaine the vitall spirits. All rost, baked, or fryed meates be good; and so are boyled beefe and porke. Veale agreeth not, except it be well rosted. Also wardens, apples, and peares may be vsed with wine or with salt for swelling, or with comfits for windinesse. Beware least the cold annoy your body. And aboue all things haue a regard to keepe your head, neck, and feet warm. To vse carnall copulation is expedient.

Chap. 2. Of the foure humours.

What is an humour?

An humour is a moist and running body, into which the meate in the liuer is conuerted; to the end, that our bodies might be nourished by it.

What is the nature of the sanguine humour?

The sanguine humour is hot, moist, fatty, sweet and

and seated in the liuer, because it watereth all the body, and giueth nourishment vnto it: out of which likewise issue the vitall spirits, like vnto small and gentle winds, that arise out of riuers and welles.

What is the fleagmaticke humour?

The fleagmatick humour is of colour white, blackish like vnto sweat, and properly placed in the kidneys, which draw to themselues the water from the bloud, thereby filling the veines in stead of good and pure bloud.

What is the cholerick?

The cholerick humour is hot and fierie, bitter, and like vnto the flowre of wine. It serueth not onely to cleanse the guttes of filth, but also to make the liuer hot, and to hinder the bloud from putrefaction.

What is the melancholick humour?

The melancholick humour is black, earthly, resembling the lees of bloud, and hath the spleen for a seat assigned vnto it. Howbeit Physitions say, that there be three kinds of melancholy. The first proceedeth from the annoyed braine: the second commeth, when as the whole constitution of the body is melancholicke. The third springeth from the bowels, but chiefly from the spleene and liuer.

Shew me a diet, for melancholick men.

First, they must haue lightsome chambers,

and then often perfumed. Secondly, they must eate young and good meat, and beware of beefe, porke, hare, and wilde beasts. Thirdly, let them vse Borage, and Bugloſſe in their drink. Fourthly, muſick is meet for them. Fiftly, they muſt alwaies keepe their bellies looſe and ſoluble.

Chap. 3.

Of medicines, to prolong life.

Shew me certaine remedies to preſerue health, and to prolong life.

To liue for euer, and to become immortall here in earth, is a thing impoſſible: but to prolong a mans life boyde and free from all ſickneſſe, to cauſe the humours in the body by no meanes to predominate one ouer an other, and to preſerue a man in a temperate ſtate, I verely beleeue it may be done; firſt by Gods permiſſion, and then by vſing weekely either the weight of one ſcruple of the ſpirite of the hearbe called Roſa ſolis, or the eſſence of Celandine, or the quinteſſence of potable gold, wherein pearles are diſſolued. Alſo, wholſomeuer hath any of theſe well prepared, may helpe all the diſeaſes of mans body, whether they be curable or vncurable. Reaſons I neede not alledge: for that which is openly ſeene with eyes, needes no proofes. It is an abſurd thing, to be ignorant in that which euery man knoweth. Is not the falling ſickneſſe cured

onely by the ſpirit of vitrioll? doth not Mercurie heale the French poxe and the filthie ſcab? doth not oyle of antimonie plucke vp at once the impurities of the feuer? They doe, none can denie the ſame. Mineralls are of moſt efficacie, if they be rightly prepared and purged from their poyſon and ſuperfluities. Truely, it is a wonderfull thing in this life, that mans vnderſtanding can bring theſe inferiour workes to ſo great perfection: without doubt it is the prouidence of God, that learning in this latter and rotten age ſhould waxe lightſome: thereby to defend life (which otherwiſe through the contagion of the world would ſoone decay) from theſe new and ſtrange maladies, which are in all places very rife and common: ſo that the ſaying of that great prophet is now verified and come to paſſe; my age ſhall renew it ſelfe like an Eagle. O rare gift of the mighty God! who made Moſes liue 120. yeeres without dimneſſe of ſight, without griefes and not looſing any of his teeth, who prolonged Hezechias life by 15. yeeres, and hath inſpired into mens hearts ſuch excellent knowledge.

Theſe quinteſſences, which you ſpeake of, may not be gotten without great difficultie: wherefore reueale thoſe preſeruatiues, which I may eaſilie get.

Doctor Steuens water is an excellent preſer-

native to prolong life, and is made after this manner: Take a gallon of Gascoign wine: then take ginger, gallingal, cammomill, cinnamon, nutmegs, graines, cloues, mace, aniseede, carraway seede, of each of them a drachme; then take sage, mints, red roses, time, pellitorie of the wall, wild marioram, rosemary, penny-mountaine, otherwise wilde time, cammomill, lauender, of euery of them one handfull, then bruse the spices small, bruse the hearbs, and put all into the wine, and let it stand twelue houres, stirring it diuers times, then distill it in a limbeck, and keepe the first pint of the water, for that is the best: and then will come a second water, which is not so good as the first. The vertues of this water are these; it comforteth the spirites, it preserueth the youth of man, it helpeth old goutes, the tooth-ache, the palsie, and all diseases proceeding of cold: it causeth barren women to conceiue, it cureth the cold dropsie, the stone in the bladder and in the reines of the backe, it healeth the canker, comforteth the stomacke, and prolongeth a mans life. Take but a spoonefull of it once in seauen daies; for it is very hot in operation. Doctor Steuens, that vsed this water, liued one hundred yeares wanting two.

The sublimated wine of M. Gallus a Physition to the Emperour Charles the fift of that name, is most admirable. For the vse thereof causes

led him to liue fiue score and nine yeares without any disease: which I thinke to bee better then Doctor Steuens water: it is made in this sort: Take of Cubebs, cinnamō, cloues, mace, ginger, nutmegges, and galingall three ounces, of rheubarbe halfe an ounce, of Angelica two drachmes, of mastick foure drachmes, and of Sage one pound and two ounces: steep these in two pounds and fiue ounces of Aqua vitæ, which was fiue times distilled: then distill them altogither. This wine comforteth the braine and memory, expelleth melancholy, breaketh the stone, prouoketh appetite, reuiueth weake spirites; and causeth a man to waxe young and lustie. It may be taken twise euery weeke, and not aboue one spoonefull at each time. To conclude, there is a iuleppe made onely of white wine and sugar, which comforteth and refresheth the body much, causing the spirites to waxe liuely: it is made thus; Put two pound of sugar in three pound of wine, and one pound of rosewater; seeth it till it come almost to a syrupe. This iuleppe is so acceptable to nature that it supplies the vse of meat and drinke.

Declare vnto mee a dayly dyet, whereby I may liue in health, and not trouble my selfe in Physicke.

I I will: first of all in the morning when you are about to rise vp, stretch your self strongly:

for thereby the animall heate is somewhat forced into the outward partes, the memorie is quickned, and the bodie strengthened.

2 Secondarily, rub and chafe your body with the palmes of your hands, or with a course linnen cloth; the breast, back, and belly, gently: but the armes, thighes, and legges roughly, till they seeme ruddy and warme.

3 Euacuate your selfe.

4 Put on your apparell: which in the summer time must be for the most part silke, or buffe, made of buckes skinne, for it resisteth venime and contagious ayres: in winter your vpper garment must be of cotton or friezeadow.

5 When you haue apparelled your selfe handsomely, combe your head softly and easily with an Iuorie combe: for nothing recreateth the memorie more.

6 Picke and rub your teeth; and because I would not haue you to bestow much cost in making dentifrices for them: I will aduertise you by foure rules of importance how to keepe your teeth white and vncorrupt, and also to haue a sweete breath. First wash well your mouth when you haue eaten your meat: secondly, sleepe with your mouth somewhat open. Thirdly, spit out in the morning that whith is gathered together that night in the throate: then take a linnen cloth, and rub your teeth well within and without,

out, to take away the fumolitie of the meat and the yellownesse of the teeth. For it is that which putrifieth them and infecteth the breath. But least peraduenture your teeth become loose and filthy, I will shew you a water farre better then pouders, which shall fasten them, scoure the mouth, make sound the gums, and cause the flesh to growe againe, if it were fallen away. Take halfe a glasse-full of vineger, and as much of the water of the mastick tree (if it may easily be gotten) of rosemarie, myrrhe, mastick, bole Armoniake, Dragons herbe, roche allome, of each of them an ounce: of fine cinnamon halfe an ounce, and of fountaine water three glassefulles; mingle all well together, and let it boile with a small fire, adding to it halfe a pound of honie, and taking away the scumme of it, then put in a little bengwine, and when it hath sodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle and wash your teeth therewithall as well before meate as after; if you hould some of it in your mouth a little while, it doth much good to the head, and sweetneth the breath. I take this water to be better worth then a thousand of their dentifrices.

7 Wash your face, eyes, eares and hands, with fountaine water. I haue knowne diuers students which vsed to bathe their eyes onely in well water twise a day, whereby they preserued

their eyesight free from all passions and bloudsheds, and sharpened their memories maruayllously. You may sometimes bathe your eyes in rose water, fennell water, or eyebright water, if you please: but I know for certaintie, that you neede them not as long as you vse good fountaine water. Moreouer, least you by old age or some other meanes doe waxe dimme of sight, I will declare vnto you, the best and safest remedie which I knowe, and this it is: Take of the distilled waters of verueine, bettonie, and fennell one ounce and a halfe, then take one ounce of white wine, one drachme of Tutia (if you may easilie come by it) two drachmes of sugarcandy, one drachme of Aloes Epatick, two drachmes of womans milke, and one scruple of Camphire; beat those into pouder, which are to be beaten, and infuse them together for foure and twenty houres space, and then straine them, and so vse it when you list.

8 When you haue finished these, say your morning prayers and desire God to blesse you, to preserue you from all daungers, and to direct you in all your actions. For the feare of God (as it is written) is the beginning of wisedome: and without his protection whatsoeuer you take in hand, shall fall to ruine. Therefore see, that you be mindfull of him, and remember that to that ntent you were borne, to weet, to set forth his

his glorie and most holy name.

9 Goe about your businesse circumspectly, and endeauour to banish all cares and cogitations, which are the onely baits of wickednesse. Defraud no man of his right: for what measure you giue vnto your neighbour, that measure shall you receiue. And finally, imprint this saying deepely in your mind: A man is but a steward of his owne goods; whereof God one day will demaund an account.

10 Eate three meales a day vntill you come to the age of fourtie yeares: as, your breakefast, dinner, and supper; yet, that betweene breakefast and dinner there be the space of foure houres, and betwixt dinner and supper seauen houres: the breakfast must be lesse then the dinner, and the dinner somewhat lesse then supper.

In the beginning of meales, eate such meates as will make the belly soluble, and let grosse meats be the last. Content your selfe with one kind of meate, for diuersities hurt the body, by reason that meats are not all of one qualitie: some are easily digested, others againe are heauy, and will lie a long time vpon the stomack: also, the eating of sundrie sorts of meat require often pottes of drinke, which hinder concoction; like as we see often putting of water into the meat-potte to hinder it from seething. Our stomack is our bodies kitchin, which being distempered, how

can

can we liue in temperate order: drinke not aboue foure times, and that moderately, at each meale: least the belly-God hale you at length captiue into his prison house of gurmandise, where you shall be afflicted with as many diseases as you haue deuoured dishes of sundry sorts. The cups, whereof you drinke, should be of siluer, or siluer and gilt.

11 Labour not either your mind or body presently after meales: rather sit a while and discourse of some pleasant matters: when you haue ended your confabulations, wash your face and mouth with cold waters, then go to your chamber, and make cleane your teeth with your tooth-picker, which should be either of iuorie, siluer, or gold. Watch not too long after supper, but depart within two houres to bed. But if necessitie compell you to watch longer then ordinary, then be sure to augment your sleepe the next morning; that you may recompence nature, which otherwise through your watching would not a little be empaired.

12 Put of your clothes in winter by the fire side: and cause your bed to bee heated with a warming panne: vnlesse your pretence bee to harden your members, and to apply your selfe vnto militarie discipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and consumeth moisture.

13 Remem-

13 Remember before you rest, to chew down two or three drachmes of mastick: for it will preserue your body from bad humours.

14 Pray feruently to God, before you sleepe, to inspire you with his grace, to defend you from all perils and subtelties of wicked fiends, and to prosper you in all your affaires: and then lay aside your cares and businesse as well publick as priuate: for that night in so doing you shall sleepe more quietly. Make water at least once, and cast it out: but in the morning, make water in a vrinal: that by looking on it, you may ghesse somwhat of the state of your body. Sleep first on your right side with your mouth open, and let your night cappe haue a hole in the top, through which the vapour may goe out.

15 In the morning remember your affayres and if you be troubled with rheumes, as soone as you haue risen, vse diatrion piperion, or eate white pepper now and then, and you shall be holpen.

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